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ABSTRACT

Issues on college student life are presented, focusing on first, the results of a questionnaire survey asking Association of Catholic Colleges and Universities (ACCU) college and university presidents to name what they consider to be the three most immediate student life concerns and, second, ACCU Student Life Task Force discussions on the data produced by the questionnaire. Four recommendations are made to presidents of Catholic colleges and universities: (1) take a leadership role on campus in demonstrating Catholic values; (2) encourage and support the formation of a national association which will provide a forum for identifying student life issues; (3) know the students; and (4) engage the entire college community in efforts of student development. After an introduction and preface, seven papers have the following titles and authors: "ACCU Student Life Questionnaire: A Report" (Dorothy M. Riley); "The Responsibility of Community: Perceptions on Alcohol and Human Sexuality on Catholic Campuses" (John. J. DeGioia); "Faith Development in College Students; (Julia A. Lane); "Self-Esteem: The Foundation for Growth" (Joan E. Bristol and Jane Novack); "The Role of the President in Student Affairs" (Dorothy M. Brown); "Catholic Colleges and Universities in Service to the Community" (Paul C. Reinert); and "Community Service: An Integral Part of the Catholic Academic Mission" (Jean M. Wilkowski). (SM)



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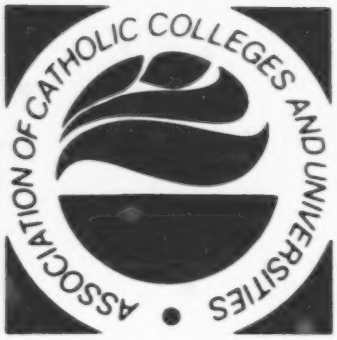
# Current Issues in Catholic Higher Education




## Student Life Issues: From the Front Lines

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# Introduction

In his book College, *The Undergraduate Experience* (p. 177), Ernest Boyer introduces the section entitled "Life Outside the Classroom" with the following comment:

> The undergraduate college should be held together by something more than plumbing, a common grievance over parking, or football rallies in the fall. What students do in dining halls, on the playing fields, and in the rathskeller late at night all combine to influence the outcome of the college education, and the challenge, in the building of community, is to extend the resources for learning on the campus and to see academic and nonacademic life as interlocked.

Certainly the tradition of Catholic higher education in this country has been to pay serious attention to this "interlocking." The business of education has been seen as all embracing, and at the center of the business, the student. "To develop the whole person" is a frequently expressed goal in many of our mission statements, implemented in the past in many institutions by the double role played by faculty as teachers and residence hall directors. It was taken for granted that a student living in a situation of great personal stress was not able to give his or her best efforts to study. Informal as well as formal counseling attended to the needs of individual students, and the overall climate of friendship and community reinforced the image of a place where people were meant to grow in wisdom and in happiness at the same time.

These efforts were based, however, on assumptions that could be made about the family life of the students. It was also assumed that most of our students were involved with a church and had some religious basis for their value system. As the concept of *in loco parentis* died in the late sixties and the backgrounds of our students became far more diversified, such assumptions became anachronistic. In fall, 1989, the Cooperative Institutional Research Program reported that only 78% of students in Catholic colleges were having the experience of living with both their parents. In one Catholic women's college, 13% of the incoming freshmen had no religious preference. The incoming freshmen in Catholic colleges and universities did not differ substantially from other college-going young adults; abusing alcohol, cheating, feeling depressed or overwhelmed, being bored by classes, being confident that college will increase earning power as well as giving them the opportunity to "learn more about things."

Spurred on by the many studies and reports on "campus climate," the Association of Catholic Colleges and Universities set up a task force to take a look at our campuses and to make recommendations to the presidents for action that would remedy some of the defects and promote the positive attitudes that show up in these studies. We sought information from the "front lines" and discovered a difference in perception between administrators and students as to the state of the question. Our task force undertook to prepare and study the results of a survey that we did last spring and to offer some reflections upon the meaning of the data. These are the articles in this issue of our journal. Beyond this the task force assisted the ACCU board in planning this year's annual meeting entitled *Student Life: Focusing Our Catholic Identity*. We hope that you will read the articles herein in preparation for your own participation in the January, 1990, meeting.

Without isolating ourselves from the general higher education sector in American society, Catholic colleges and universities do indeed try to communicate values that are often counter-cultural. The most successful way to do this, as we all know, is to create communities of learning where respect for self and others, an acceptance of diversity of persons and cultures, a social consciousness, and a climate for faith, freedom, and responsibility prevail. Today this is not an easy task, for the method of achieving it is no longer "control" of behavior but "influence" on personal decision making.

A report on the work of the task force, written by its chair, Dean Mary Funke of the College of Notre Dame of Maryland, is presented here. It serves as a preface to the reflections of four task force members on the information garnered from the survey done last spring by ACCU. They deal with various aspects of the survey and do it in a knowledgeable and critical way.

Another side of student life, however, is emerging with a new clarity. Students not only have faults; they also have virtues. Today we are seeing a renaissance in the concept of community service as an important dimension of one's college education. A request for information about programs of service that are funded (by any source whatsoever) was sent to ACCU presidents last summer, and the reports that we have received are certainly encouraging. Lest we look only at the hands-on quality of such service projects, we present here an article done by Rev. Paul Reinert, SJ, about ten years ago which provides a theoretical link between such projects and the fundamental mission of our Catholic colleges and universities.

We present this number of *Current Issues in Catholic Higher Education* as a conversation piece, hoping that each reader will add his or her own reflections to those presented here. How we approach our own discussion of such concerns may well prove to be a model for our campus communities.

Alice Gallin, OSU
*Executive Director*

# Preface

At its June, 1988, meeting, the ACCU Board of Directors discussed the cultural and social context within which Catholic colleges and universities in the United States attempt to carry out their missions. The board concluded that one area in which the impact of our American culture is clearly felt is student life. To gain greater insight into the relationship of American culture, student life, and institutional mission, the board convened the Student Life Task Force and commissioned it to identify issues and provide data and opinions that would assist presidents in developing their own student life agendas. Chosen as members of the group were Joan Bristol, vice president for student services at the College of New Rochelle; Dorothy M. Brown, president of Rosemont College; John J. DeGioia, dean of student affairs at Georgetown University; Mary L. Funke, dean of students at the College of Notre Dame of Maryland; Alice Gallin, OSU, executive director of ACCU; Julia A. Lane, dean of the Marcella Niehoff School of Nursing at Loyola University of Chicago; and Rev. David T. Tyson, CSC, vice president for student affairs at the University of Notre Dame.

Simultaneous with the formation of the task force, the board conducted a survey asking ACCU college and university presidents to name what they considered to be the three most immediate student life concerns. The results of this survey and conversations between presidents and student affairs chiefs at the 1989 ACCU annual meeting were used by the task force to design a questionnaire on student life. The questionnaire was sent to presidents, chief academic officers, chief student affairs officers, and students at the 213 ACCU member institutions.

The purpose of the questionnaire was to (1) guage the importance of those factors in institutional mission that the task force thought were uniquely Catholic: value development and Catholic tradition; (2) determine the effectiveness of programs offered on our campuses that address issues in American culture; and (3) identify any discrepancies between administrators and students' perceptions of student concerns. The results of the questionnaire were to guide the task force response to its commission.

Questionnaire findings are analyzed in Dorothy Riley's article, "ACCU Student Life Questionnaire: A Report." The other articles in this issue were generated from task force discussions on the data produced by the questionnaire, and it is upon those analyses and discussions that we have based the following recommendations to presidents of Catholic colleges and universities:

1. Take a leadership role on your campus in articulating and demonstrating Catholic values and traditions.

2. Encourage and actively support the formation of a national association which will provide a forum where student life issues will continue to be identified and through which programs, services, and models to address those issues can be developed.

3. Know your students; they are a changing and diverse population. Quality, research-based information on students is necessary for effective decision making and resource allocation in student life matters.

4. Engage the entire college community in efforts of student development. The needs and demands are too great to be left as the responsibility of any single area of the college community.

The work conducted by the task force is a step in the right direction. It is our hope that these four recommendations, and the many others implicit in the articles that follow, will help to focus discussion at the ACCU annual meeting later this month and provide material for thoughtful consideration, not only by presidents but also by the college and university communities they guide.

Special thanks to Virginia LaRossa of Rosemont College for her assistance in the questionnaire design and to Sister Kara Ryan and Karen Stephenson, both of the College of Notre Dame of Maryland, for their assistance in tabulating and analyzing the data.

Mary L. Funke
*Chair: ACCU Task Force on Student Life*

# ACCU STUDENT LIFE QUESTIONNAIRE: A REPORT

Dorothy M. Riley

The mission statement of a typical Catholic college or university emphasizes the values of the Judeo-Christian humanistic tradition and states the institution's mandate to develop an environment whereby its students may experience a Christian intellectual and moral perspective. How important is Catholic teaching/tradition in developing this perspective? To answer this and other questions a student life questionnaire was sent to 213 Catholic colleges and universities in the United States by the Student Life Task Force of the Association of Catholic Colleges and Universities (ACCU) to help Catholic college and university presidents develop their own agenda on undergraduate student life issues. The data and opinions collected through the questionnaire are to be used in formulating recommendations to presidents and the ACCU Board of Directors.

## *METHOD*

One-hundred-thirty-four institutions responded to the survey. Table I gives the number of respondents in each category. Among the respondents were 108 presidents, 90 academic officers, 126 student affairs officers and 394 traditional age undergraduate students. Of the 134 participating institutions, approximately 85% were undergraduate coed institutions.

TABLE I
PARTICIPANTS IN STUDENT LIFE QUESTIONNAIRE

| Category | N Available | N Participating | % of Sample |
|---|---|---|---|
| Presidents | 213 | 108 | 15 |
| Academic Officers | 213 | 90 | 12.5 |
| St. Aff. Officers | 213 | 126 | 17.5 |
| Students | 1,065 | 394 | 54.9 |
| Total | 1,704 | 718 | 100.0% |

*Dr. Riley is an independent research psychologist based in Philadelphia.*

The questionnaire was developed by the Student Life Task Force in consultation with student personnel officers from various institutions to determine the extent of Catholic tradition in guiding value development at each campus. The questionnaire consists of 52 items with nine open-ended questions. The items follow a logical sequence, first defining value development and Catholic tradition. The first question asks how much effort is being given to cultivating value development, and the second elicits examples. The next two questions deal with the impact of Catholic tradition on value development.

Items 5 through 15 ask which campus components deal with such values as academic and non-academic integrity, leadership and spiritual development, respect for minorities, and issues of human sexuality. Twenty-seven items question the effectiveness of such campus programs as drug and alcohol abuse, wellness and fitness, dating, date rape, abortion, birth control, and various other contemporary issues. The respondents were then asked to list the three most frequently attended programs.

The remaining questions seek to identify the three most immediate student life concerns and the campus programs that address them, the strengths and weaknesses of various student affairs programs, and the role the president and the faculty should play in student life issues. The final questions seek to determine if academic programs are used to integrate cognitive and affective development of students and the perceived importance of graduate programs in student personnel training for Catholic institutions.

It is important to point out that the data analysis is descriptive in nature. Frequencies were run on the data and some Chi-squares examined. However, due to cell size, levels of significance were not evident.

## *RESULTS*

### *CULTIVATION OF VALUE DEVELOPMENT AND IMPACT OF CATHOLIC TRADITION*

Table II gives the perceptions of respondents toward the efforts made on campus to cultivate value develop-

ment. Seventy-four percent of all the survey participants indicate that their institutions are making considerable effort or great effort to cultivate values. The two major resources for value development are the academic curriculum (27%) and student service programs (18%).

**TABLE II**
**PERCEPTION OF EFFORTS MADE TO CULTIVATE VALUE DEVELOPMENT ON CAMPUS**

| Category | N indicating none/little effort | N indicating average effort | N indicating great effort |
|---|---|---|---|
| President | 1 | 14 | 90 |
| Academic Officers | 1 | 17 | 72 |
| St. Aff. Officers | 4 | 23 | 94 |
| Students | 24 | 102 | 261 |
| Total N | 30 | 156 | 517 =703 |
| Percent N | 4.2 | 22.2 | 73.6 =100% |

Table III provides the perceptions of respondents on the impact of Catholic tradition on value development. Twenty-seven percent of the respondents indicate that Catholic tradition is of average importance in guiding value development while 68% indicate that it is very or extremely important. This concern is addressed through spiritually oriented and religious programs by 46% of the institutions and through the use of the academic curriculum by 12%.

TABLE III
PERCEPTION OF THE IMPACT OF CATHOLIC TRADITION ON VALUE DEVELOPMENT

| Category | N indicating No/little importance | N indicating avg. importance | N indicating very important |
|---|---|---|---|
| President | - | 18 | 90 |
| Academic Officers | 1 | 18 | 69 |
| St. Aff. Officers | 2 | 20 | 98 |
| Students | 33 | 132 | 209 |
| Total N | 36 | 188 | 476 = 700 |
| Percent N | 5.1 | 26.9 | 68 = 100% |

### *CAMPUS COMPONENTS ADDRESSING VALUE DEVELOPMENT*

Table IV gives the presidents and students' perception of the campus components addressing value development.

Faculty are perceived as most often addressing questions of academic integrity and ethics while student affairs officers as most often addressing questions of non-academic integrity, justice, leadership development, respect for minorities, appreciation for diversity, and issues of human sexuality. Human sexuality is seen by the respondents to be the least addressed topic while leadership development is seen to be the most addressed. Campus ministry is perceived as most responsible for Catholic faith development, spiritual formation and education for service.

A difference of opinion between presidents and students occurs when they are asked if they feel faculty actively address Catholic faith development. Seventy percent of the presidents reply "yes" while 70% of the students reply "no." Eighty percent of the students indicate that campus policies do not address Catholic faith development, and 57% of the college presidents agree with them.

**TABLE IV**
**CAMPUS COMPONENTS WHICH ADDRESS VALUE DEVELOPMENT**

*Presidents' Perception*

| Development Area | N Faculty | N St. Aff. | N C.Min. | N Pol. |
|---|---|---|---|---|
| Ethics | 106 | 90 | 94 | 91 |
| Cath. Faith Devl. | 72 | 59 | 103 | 46 |
| Spir. Form. | 37 | 51 | 103 | 32 |
| Iss. of Hum. Sex. | 54 | 98 | 81 | 59 |
| Acad. Integ. | 103 | 66 | 28 | 92 |
| Non Acad. Integ. | 37 | 99 | 70 | 76 |
| Justice | 88 | 82 | 94 | 75 |
| Ed. for Service | 68 | 82 | 94 | 43 |
| Leadership | 68 | 104 | 58 | 41 |
| Respect for Minorities | 82 | 98 | 86 | 85 |
| Appreciation for Diversity | 83 | 94 | 82 | 80 |

*Students' Perception*

| | N Faculty | N St. Aff. | N C. Min. | N Pol. |
|---|---|---|---|---|
| Ethics | 290 | 207 | 282 | 231 |
| Cath. Faith Devl. | 131 | 74 | 370 | 77 |
| Spir. Form. | 110 | 67 | 343 | 54 |
| Iss. of Hum. Sex. | 149 | 212 | 142 | 99 |
| Acad. Integ. | 361 | 217 | 86 | 271 |
| Non Acad. Integ. | 136 | 270 | 199 | 160 |
| Justice | 211 | 236 | 184 | 238 |
| Ed. for Service | 208 | 194 | 212 | 92 |
| Leadership Dev. | 214 | 359 | 177 | 113 |
| Respect for Minorities | 208 | 276 | 242 | 196 |
| Appreciation for Diversity | 237 | 271 | 232 | 149 |

### *EFFECTIVENESS OF CAMPUS PROGRAMS*

The perception of effectiveness of campus programs was rated by all respondents. For ease in interpretation, the programs were divided into four separate

segments: psychological, moral, sexual, and physical development. The five evaluatory statements were compressed to three. "Not effective" and "little effective" was called low; "average effective" and "effective," average; and "extremely effective," high. Tables V, VI, VII and VIII demonstrate the effectiveness ratings of campus programs as perceived by presidents and students who rated them.

Twelve programs are rated effective or extremely effective by more than 50% of the students. The areas that these programs address include: interpersonal relations (53%), spiritual development (68%), integrity (54%), conflict resolution (54%), value development 69%), alcohol awareness (53%), drug awareness (50%), wellness (51%), fitness (55%), leadership development (74%), contemporary issues (51%), and volunteerism (56%).

The highest rated programs — leadership development (74%), value development (69%) and spiritual development (68%) — demonstrate that the Catholic colleges and universities surveyed put considerable effort into cultivating value development. Programs addressing issues of human sexuality were not rated as effective by students.

The most frequently attended student affairs program proved to be leadership development with alcohol awareness programs second and spiritual development third.

**TABLE V**
**PERCEPTION OF THE EFFECTIVENESS OF PROGRAMS ON PSYCHOLOGICAL DEVELOPMENT**

| Program | Presidents Effectiveness Program | | | Students Effectiveness Program | | |
|---|---|---|---|---|---|---|
| | N Low | N Average | N High | N Low | N Average | N High |
| Emotional Dev. | 3 | 89 | 5 | 35 | 291 | 37 |
| Interpersonal | 4 | 77 | 19 | 35 | 216 | 118 |
| Identity Form. | 6 | 71 | 9 | 30 | 189 | 72 |
| Conflict Res. | 1 | 78 | 8 | 33 | 220 | 92 |
| Ldrship Dev. | 2 | 53 | 34 | 15 | 179 | 169 |
| Use/Abuse Alc. | 5 | 85 | 9 | 60 | 212 | 71 |
| Use/Abuse Drg. | 2 | 84 | 11 | 53 | 203 | 63 |
| Volunteerism | 3 | 63 | 27 | 32 | 156 | 124 |
| *Eating Disord. | 4 | 71 | 8 | 52 | 153 | 38 |

*"Missing" responses due to absence of program or lack of knowledge of effectiveness.

**TABLE VI**
**PERCEPTION OF THE EFFECTIVENESS OF PROGRAMS ON SEXUAL DEVELOPMENT**

| Program | Presidents Effectiveness Program | | | Students Effectiveness Program | | |
|---|---|---|---|---|---|---|
| | N Low | N Average | N High | N Low | N Average | N High |
| Sexuality | 3 | 80 | 5 | 68 | 181 | 38 |
| **Abortion | 2 | 45 | 10 | 52 | 95 | 29 |
| **Birth Ctrl. | 7 | 40 | 4 | 55 | 87 | 24 |
| *Sexually Transmitted Disease | 5 | 64 | 11 | 61 | 133 | 47 |
| *Dating | 4 | 51 | 5 | 52 | 154 | 20 |
| *Date Rape | 4 | 58 | 4 | 54 | 163 | 57 |

**"Unknown effectiveness" or "missing" in over 50 percent of programs.
*"Unknown effectiveness" or "missing" in over 25 percent of programs.

**TABLE VII**
**PERCEPTION OF THE EFFECTIVENESS OF PROGRAMS RELATED TO MORAL DEVELOPMENT**

| Program | Presidents Effectiveness Program | | | Students Effectiveness Program | | |
|---|---|---|---|---|---|---|
| | N Low | N Average | N High | N Low | N Average | N High |
| Spiritual Dev. | 6 | 79 | 15 | 26 | 210 | 121 |
| Integrity | 2 | 72 | 10 | 17 | 215 | 70 |
| Value Dev. | 1 | 71 | 22 | 17 | 211 | 114 |
| *Racism | 7 | 64 | 6 | 49 | 158 | 39 |
| **Cultism | 7 | 24 | 2 | 46 | 55 | 14 |
| *Sexism | 3 | 65 | 12 | 17 | 142 | 43 |
| **Suicide | 1 | 59 | 10 | 43 | 142 | 44 |
| Contemp. Issues | 4 | 72 | 40 | 32 | 218 | 71 |

**"Unknown effectiveness" or "missing" in over 50 percent of programs.
*"Unknown effectiveness" or "missing" in over 25 percent of programs.

**TABLE VIII**
**PERCEPTIONS OF PROGRAMS RELATED TO PHYSICAL DEVELOPMENT**

| Program | Presidents Effectiveness Program | | | Students Effectiveness Program | | |
|---|---|---|---|---|---|---|
| | N Low | N Average | N High | N Low | N Average | N High |
| Sexuality | 7 | 70 | 14 | 56 | 206 | 68 |
| Safety | 4 | 71 | 11 | 37 | 231 | 62 |
| Wellness | – | 73 | 17 | 19 | 210 | 73 |
| Fitness | 1 | 71 | 15 | 34 | 225 | 76 |

### *STUDENT LIFE CONCERNS*

When asked "What are your three most immediate student life concerns?" forty-three percent of the respondents list such issues as suicide, date rape, abortion, birth control, dating, sexually transmitted diseases, and eating disorders. Thirty-seven percent answer alcohol awareness while 27% name interpersonal relationships. There are differences of opinion among the groups. For example, approximately 35% of the presidents and academic officers believe alcohol abuse to be the most immediate concern while 44% of the student affairs officers view it as a problem. However, only 23% of the students consider it a problem.

### *STRENGTHS AND WEAKNESSES OF STUDENT AFFAIRS PROGRAMS*

When respondents are asked to identify the greatest strength of the student affairs programs, 14% respond that it lies in the program personnel (faculty/staff/administrators). When asked the greatest weakness of the programs, a similar number (10%) give the same response.

### *ROLE OF PRESIDENT AND FACULTY IN STUDENT LIFE*

When asked what role the president should play in student life issues, 37% of the presidents believe they should offer leadership and support while 33% of the students indicate that the president should be more involved with them and aware of their concerns.

Twenty-one percent of the students feel that the faculty should be involved in student life, and 10% think of the faculty as mentors, advisers, or friends.

When asked about the importance of a graduate school program specializing in student personnel training, 80% of the respondents agree that such a program is important or extremely important for Catholic colleges.

## *CONCLUSIONS*

Generally, the respondents perceive Catholic colleges and universities as making considerable efforts toward developing an environment in which students can experience a Judeo-Christian intellectual and moral perspective. Those efforts are seen to be particularly effective in campus components that address spiritual formation and leadership development. However, areas of concern are identified, among them approaches to drug and alcohol awareness and abuse and to issues of human sexuality.

The ACCU Student Life Task Force instrument is a first attempt, and a good one, in taking an association-wide look at student life issues on member campuses. It acknowledges that those issues are complex and gives assurance that they will continue to be addressed as Catholic colleges and universities create a climate in which they can provide the most effective learning experience for their students.

# THE RESPONSIBILITY OF COMMUNITY: PERCEPTIONS ON ALCOHOL AND HUMAN SEXUALTIY ON CATHOLIC CAMPUSES

John J. DeGioia

If we read the results of the Association of Catholic Colleges and Universities "Student Life Questionnaire" carefully, we will find important voices which call for our attention. The most important voices are our students'. Their message can best be grasped by comparing their responses to those of administrators on issues relating to alcohol awareness and human sexuality. In this essay I wish to describe the differences between the perceptions of students and of administrators on these issues, examine some of the reasons for the disparity between their perceptions, discuss the difficulties Catholic colleges and universities have in addressing issues related to human sexuality, and explore some of the lessons that we can learn from the results of the ACCU questionnaire.

The most striking fact of the ACCU questionnaire is the disparity of perceptions between students and administrators on issues relating to alcohol awareness and human sexuality. The concern most often selected by administrators is alcohol awareness. One third of chief student affairs officers and 24% of all administrators consider alcohol to be the most immediate student life concern.

In contrast, the most immediate student concerns are related to human sexuality. Twenty percent of the students consider "student-issues"—a constellation of issues including dating, date rape, abortion, sexually transmitted diseases, and promiscuity—and 5% consider interpersonal relationships" as the most significant issues on our campuses today.

These perceptions, coupled with the response from the majority of administrators that sexuality is being addressed and the response from students that the concern most frequently not addressed is human sexuality, portray a disparity between administrators and students on issues relating to sexuality. From this survey it is clear that administrators consider alcohol to be the most immediate concern facing our campuses and seriously underestimate the needs of our students from programs which address issues related to human sexuality. Students are not ignorant of the issue of alcohol awareness but consider issues related to human sexuality to be the most urgent concern in student life today.

Why is there this disparity between the perceptions of students and administrators? Why does each see the world differently? Each of us, administrators and students, makes sense of the world through a framework which enables us to interpret the myriad experiences and perceptions which we have everyday. That framework is composed of many parts, some biological, some familial, some religious, some ethnic. When we interpret an experience, we understand that experience through the components of our framework.

What differences in our ways of looking at the world might account for the disparity in the way we determine the most immediate concerns for student life? There are three issues which I wish to explore to address this question: the social context in which students and administrators were raised; the relative proximity of students to issues related to human sexuality; and the perspective of administrators on issues related to alcohol and sexuality.

First, the social context in which students and administrators were raised. For those raised in the 50s to mid-60s, sexuality, intimacy, and interpersonal relationships were experienced and understood in a manner far different from the way they are experienced and understood today. The most obvious difference is reflected in the way popular culture handles sex, whether on television, in film, or in advertising. Contrast the sublimated sexuality in *Rebel Without a Cause* with *Risky Business*. James Dean's pursuit of Natalie Wood does not compare to the experience of Tom Cruise. Dean sets up a "family" with himself as the "husband" and "father" and Wood as his "wife" and "mother" for their "son," Sal Mineo. In contrast, Cruise loses his virginity in a weekend romp that concludes with passionate intercourse on the El in Chicago. The result of his escapade is a temporary "girlfriend" and admission to Princeton.

Whether in film, in television, or in advertising, issues related to sexuality are addressed far more

*John DeGioia is dean of student affairs at Georgetown University.*

directly, far more often, and far more explicitly today. This is not to say they are addressed more responsibly. Often sex is exploited in contemporary media for financial profit. A little sex in an otherwise PG movie will insure an R rating and better box office receipts. Our students are raised in a culture in which sex is far more obvious and glaring than the culture in which most administrators were raised.

The social practices of our students are also different from those which administrators knew in their youth. For most of us raised in the 50s and 60s, the common form for social interaction between men and women was dating. Dating was essentially a rite of passage in which men and women were initiated into the rules and appropriate behaviors between men and women.

Dating is a social practice. Alasdair MacIntyre defines a social practice as a "complex form of socially established cooperative human activity through which goods internal to that form of activity are realized. . . with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended."[1] Dating has a set of goods which are "internal" to the activity of dating: intimacy, rich conversation, manners, respect for the other. Through such an activity one can learn to understand better the needs of others, the needs and expectations of the opposite sex. Through the activity of dating one can develop some of the skills necessary to address difficult emotional issues which arise in the course of interacting with a man or woman. Essentially, dating has a set of "goods and ends" that are a part of the very activity of a man and a woman sharing an experience together. It is through such experiences that one "systematically" extends one's abilities for intimate interpersonal interaction.

It is questionable whether our students participate in this social practice to the same degree as those of us raised in the 50s and 60s. The common refrain on today's campuses is "There is no dating!" It is always dangerous to draw generalizations on topics such as dating. It is also dangerous to gather data on this topic from those in the thick of growing up. After all, is this refrain the call of the lonely or the bored? By what measure can they evaluate their current context? How much dating would be enough for our students to cry: "Enough! I can't date anymore!!!" But between these two extremes we might find some reality which would point us to a conclusion that the social practices in which our students are raised are far more muddled and confusing than those of a world in which dating is the predominant social practice by which men and women learn to interact. Social interaction on our campuses today is much more often in large groups, a mixture of men and women. One is more likely to attend a formal dance with a large group of one's friends than with a single member of the opposite sex.

The second reason that might account for the disparity between students and administrators on issues relating to human sexuality is the students' greater proximity to the emergence of their sexuality. Our students are in the process of coming to terms with their emerging sexuality. It is hard to imagine a more difficult set of emotional issues to confont than those related to sexuality in late adolescence. Between the years 18 and 22 young men and women are coping with tough and complicated questions. As Lorna and Philip Sarrell have written:

> Each individual is having to confront his or her ambivalent feelings about sex and about love, trying to find or to mold a relationship to meet his or her needs. There is a lot of trial and error, emotional investment in relationships that go awry, and a great deal of time and energy invested in the business of "relating." [2]

If one of the central questions facing our students is coming to terms with their own personal identity, there can be little doubt that a significant dimension of that identity will be their sexuality. Administrators either have long since reconciled some of these issues or are at least more distant from them than are students. The set of issues that frames the context within which young men and women come to address their own identity is at a remove from the immediate personal issues that an administrator confronts.

The third reason for the disparity may be the perspective of administrators on the relationship between alcohol and sexuality in the undergraduate years. Administrators have had a great deal more experience with alcohol and the problems that it can cause, especially within the context of sexuality. We have seen many lives tortured and devastated by alcohol. I can remember as an undergraduate justifying a classmate's behavior: "He's just going through a stage . . . he's drinking like any other college student." Watching that individual and others never get through that stage makes me look differently at the "routine" drinking of our current students.

We know a great deal about alcohol. We know that national surveys of drinking practices indicate that "approximately one third" of our population over the age of 18 are "moderate to heavy drinkers."[3] We know that it is very likely that 10% of our undergraduates will develop alcoholic behavior patterns by the time they are 25 years old.[4] We know that evidence for a genetic predisposition to alcohol continues to grow.[5] We have learned that approximately 20% of our students are adult children of an alcoholic.[6] We know that in 42% of fatal automobile accidents among 16-24 year olds, alcohol "was a contributing factor."[7] We know that there is a strong correlation between alcohol and suicide.[8] And perhaps most troubling, from one important study we know that four fifths of the adult alcoholics studied began abusing alcohol before the age of 18.[9] We are far more aware of the risks and dangers of alcohol than our students who are bom-

barded with messages that alcohol is a means of coping, of "arriving," of coming of age.

Furthermore, we perceive a connection between issues related to alcohol and human sexuality. Intuitively we recognize that one of the ways our students cope with their emerging sexuality is through alcohol. How many times have we heard one of our students tell us that he or she would never have been "in that situation" if they hadn't been drinking? It was recently reported that, in cases of acquaintance rape, 75% of the men who were guilty of assault and 50% of the women who were victimized had been drinking before the assault.[10] Few studies have been conducted that examine the correlation between alcohol and sexuality in late adolescence. One, however, examined the relationship between alcohol use, sexual intercourse, and contraception. This study found "clear support for the conclusion that young women who have signs of possible problem drinking have earlier and more frequent sexual involvement than their peers who drink less . . . were less concerned with the consequences . . . (and) were significantly less likely to use birth control . . . ."[11] Administrators have the distance necessary to see important relationships between alcohol abuse and problems related to human sexuality. If students drink to reduce pressure and anxiety, if students substitute alcohol for meeting the challenge of pursuing intimate inter-personal relationships, if students drink to gain acceptance into their peer group, administrators quickly recognize that sexuality is a central issue to which a student's drinking is a reaction. Perhaps administrators perceive alcohol as the most urgent student issue because they see the correlation between alcohol and the issue which is so important in the lives of our students.

If we recognize such a correlation and acknowledge the difficult problems with which our students are confronted, we must ask whether there is a responsibility for a Catholic college or university to address issues related to human sexuality. The ACCU survey indicates that, in the view of students, a majority of our schools are not addressing issues related to human sexuality. Why is it so difficult for us to deal with human sexuality on our campuses? There are perhaps three explanations for this difficulty. First, we don't have much experience addressing such issues on our campuses. Our message in addressing human sexuality is so much at odds with the message received by our students through the popular culture that we may feel insecure and unsure in the message that we wish to deliver.

Second, there is not a consensus that we should even be in the business of addressing these issues on our campuses. Our business is, after all, education, and we have no business fooling around with issues like sexuality. In a recent discussion in *Commonweal*, David J. O'Brien of the College of the Holy Cross wrote of the need to address relationships on our campuses: ". . . we have left relationships to take care of themselves . . . . In fact, relationships, especially those that are permanent and faithful, are rarely discussed."[12] To this Robert Spaeth of Saint John's University in Minnesota responded: "He (O'Brien) wants colleges to do what colleges are poorly equipped to do, or to do well, namely, to guide students in the most intimate aspects of their lives . . . ."[13] Anyone who has ever tried to implement a program addressing education in human sexuality learns quickly how difficult it is to achieve consensus on what should comprise the program.

Third, issues in human sexuality and relationships are very difficult and complex. Consider the difficulties the United States Catholic Conference Administrative Board had in developing "The Many Faces of AIDS: A Gospel Response." While many hours must have gone into the development of the statement, the position of the Administrative Board was rejected by several bishops. If an administrator were trying to arrive at a clear vision about what was expected in developing an education program that addressed the human immunodificiency virus, the debate of the bishops would have thwarted such an attempt. There is confusion for an administrator on the appropriate response to the challenge of Acquired Immune Deficiency Syndrome. If there is confusion on such a specific topic, it is not difficult to understand why there is difficulty in trying to develop programs which address far more subtle and complicated issues related to human sexuality. All three factors—our lack of experience, our lack of consensus on what should be taught, and the confusion administrators have in trying to determine their responsibility—account for the difficulty Catholic campuses have in addressing issues related to human sexuality.

But we do not have the luxury of not addressing these issues any longer. There is increasing evidence that, proportionately, Catholic women are more likely to have an abortion than Protestant or Jewish women.[14] HIV infection is likely to be the highest cause of death on our campuses in the nineties. Lives are at stake, and, if our communities on our campuses are to be truly Catholic, we must confront our obligation and responsibility to address issues related to human sexuality. We are far more fortunate than other campuses in that we have a deep and rich moral tradition which gives us a context through which to develop programs. Unfortunately, for many our moral tradition has been a source of confusion. We must come to terms with this tradition and determine the appropriate programs we need to implement on our campuses.

Our responsibility is to work with our students to insure they have a framework which enables them to make responsible decisions concerning alcohol and their sexuality. That responsibility is rooted in the very nature of our universities as communities. In the

Catholic context, we hold that education best takes place in a community in which there is both a shared set of moral commitments and a shared understanding of what happens in the undergraduate years. Within the context of contemporary society, one of the important functions of a Catholic college or university is to serve as what Professor Stanley Hauerwas calls a "contrast model." If we are to represent an institution with a set of moral commitments which stand in contrast to the values in our society, we have to begin by tackling the challenge of demonstrating how our moral commitments enable us to provide support and guidance for our students as they address the difficult emotional challenges of late adolescence. To avoid this challenge is to leave them without the support of the community that can best serve them: the community of the Catholic college and university.

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NOTES

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14. Goldsmith, M.F. "Research Amass Abortion Data" in *JAMA* 262, 11 (September 15, 1989) p. 1431. While Protestant women in the U.S. comprise 57.9 percent of all women in the U.S., only 41.9 percent of all abortions are elected by Protestant women; while Jewish women comprise 2.5 percent of all U.S. women, only 1.4 percent of all abortions are elected by Jewish women; however, while Catholic women comprise only 32.1 percent of all U.S. women, 31.5 percent of all women who elect abortion are Catholic.

# FAITH DEVELOPMENT IN COLLEGE STUDENTS

Julia A. Lane

The ultimate goal of Catholic higher education is to assist students, irrespective of their religious background, to forge a harmony between faith and culture in responding to the needs of the world through lives of leadership and service. The individual's ability to fulfill this vocation for the market place will be directly related to the faith centeredness of his or her life. Thus, one of the outcomes of the educational experience of Catholic higher education should be faith development in the student.

The college student of whom I am writing is a young adult between the ages of 17 and 30. The individual's developmental tasks center on the consolidation of identity and the search for intimacy. This period of the life cycle is a period of transition between the dependency of childhood and the interdependent state of adulthood in which the individual assumes responsibility within the community, a profession, and the family. The transition period between dependency and interdependency is characterized by a need for experimentation (1) with differing life styles and relationships; (2) with a variety of careers and vocational choices; (3) with personal freedom and individuality; and (4) with opportunities for change in personal value systems and beliefs.

The young adult's system of faith, religious belief, and church affiliation undergoes change at this time. Students question their traditions, beliefs, church doctrines, or rituals and frequently stop attending religious services. These are critical years as young adults search for a faith to live by.[1] Past conventional wisdom taught that, with marriage and family life, old beliefs, values, and affiliations would be resurrected in the later stage of adulthood. This may no longer be true, and if it were, it could indicate regression in contrast to growth.

One way to grasp the necessity of faith development at this stage is to think of young adulthood as a tree at the time of blossoming. The blossoming tree is not "productive." It is concerned with the ephemeral and with display. But without the blossom, there is no fruit. So, too, if we do not foster the development of the individual's faith during the college years, there will be no productive years. The individual's seed of faith may never bear the fruit of the Gospel counsel.[2]

Using this blossom-fruit analogy, I believe it is imperative for educators to understand what we mean by faith and faith development if we are to be effective in achieving our mission. Students come to us in various stages of faith development. Faith stages may range from the magical superstitious to the rare mystic. What we need to recognize is that faith of some kind is a universal experience in human development. Educators bear a responsibility to every student, regardless of religious persuasion, to foster faith development in order to ensure full human growth, a meaningful life, and vocational fulfillment.

This paper will address three facets of the issue: the meaning of faith; the stages of faith development; and the role of the academy in fostering faith development within our students.

## *THE MEANING OF FAITH*

Faith is a multifaceted and complex reality which is built on the common human experience of putting one's trust in another. On the human level it arises from the maternal-infant bonding interchange. The Catholic tradition has tended to emphasize faith as a kind of knowledge and has equated faith with belief, intellectual submission, and obedience.[3]

The transmission of faith has been one of the reasons that most Catholic colleges require theological study in the curriculum. The fallacy of this approach is that it may permit the believer to ignore the moral, social and political implications of the Gospel, substituting sterile intellectualism and authoritarianism for a process of discernment.[4] Succinctly, faith in the Catholic tradition has often been more content than process.

Modern Catholic theologians agree that true faith must have three elements: conviction, trust, and commitment. This view embodies the Catholic tradition of

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personal knowledge of God achieved and experienced within a given community; personal trust in God's power to bestow new life; and commitment in which faith "remakes the world."[5] This is the faith of the servant leader whose vocation is in the marketplace and who gives him or herself to God in total self surrender.

A second view of the concept of faith might be called "secular faith." Proponents of this view see "faith in the terms of the struggle of many to find a transcendent meaning in life . . . in their everyday secular experience."[6] It is a constant and living quest to say "yes" to oneself in the face of human limitations, for example, death. Its origin lies in Paul Tillich's idea of faith as the "courage to be."[7]

James Fowler, the Methodist theologian, has adopted Tillich's definition of faith as the premise of his pioneer work on adult faith development. Fowler's schema will be discussed in the second section of this paper. While the "stages of faith development" paradigm has been accepted by many Catholic educators for the planning of religious education, it is important to note that Fowler's definition of faith and the Catholic concept of faith differ. Fowler states:

> Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him or herself in relation to others against a background of shared meaning and purposes.[8]

Theologically, Fowler's definition would describe faith as the knowing or construing by which persons apprehend themselves as related to the transcendent.[9] The *contents* of faith for Fowler are: (1) the values that claim us—the causes, concerns or persons that consciously or unconsciously have the greatest worth for us; (2) the images of power which we hold and align ourselves with and which sustain us in the midst of life's contingencies; and (3) the master stories which we tell ourselves and by which we respond to the events which affect our lives.[10]

This content is in contrast to the theological assertions which serve as a foundation to Catholicism. On the other hand, since the mission of Catholic higher education is to assist students, irrespective of their religious background, to forge a harmony between faith and culture, Fowler's schema is very helpful. In a 1984 book, Fowler directly applies his developmental stages to Christian formation.[11]

## *STAGES OF FAITH DEVELOPMENT*

For Fowler, faith development is a fusion of cognition and affectivity. His theory is rooted in the development themes of Erikson, Piaget, Kohlberg, Levinson and Gilligan, though I personally believe Erikson is the closest parallel. As with these other theorists, Fowler projects growth in faith in a series of stages throughout the life cycle. Richard Sweeney uses Fowler's last six stages with different titles and wraps them in descriptions more closely aligned to the features of Catholicism.[12] (Because I found Sweeney's titles more pithy, I have headed each stage with the titles of both authors separated by a slash.)

Each of the seven sequential and hierarchial stages is a structural whole. Each has its own grace and potential integrity.

> These stages . . . are not primarily matters of the (contents of faith . . . . Rather, we are trying to identify and communicate differences in the *style*, the *operations of knowing and valuing* that constitute the action, the way of being in faith. Our stages describe in formal terms the structural features of faith as a way of construing, interpreting and responding to the factors of contingency, finitude, and ultimacy in our lives.[13]

1. *Primal faith.* Primal faith arises in the confidence, relationships, care, and the shared meanings that welcome a child. Erikson would describe it as the development of a sense of basic trust in the self/world versus a sense of basic mistrust. In our primal faith, the images of God take conscious form in our lives. Primal faith is the faith of infancy. Sweeney does not address primal faith.

2. *Intuitive-Projective Faith/Imaginative Faith.* This faith begins in the preschool years and arises from the stimulation of stories, symbols, and examples. The child in his new-found skills of language and imagination is able to hold together the world of meaning and wonder. In healthy faith development, God is a loving, dependable parent—the world a welcoming place.

3. *Mythic Literal Faith/Literal Faith.* This stage begins about the time the child enters school. Faith becomes a matter of relevance, stories, rules, and implicit values of the family's community of meaning. If the family is related to a large tradition, faith involves valuing the stories, practices and beliefs of that tradition. The central feature of this stage is a view of God as the rewarder of good and punisher of evil.

4. *Synthetic-Conventional Faith/Group Faith.* This stage of faith begins to emerge in early adolescence. The individual integrates into one's being that sense of self we call identity and synthesizes one's stories, values and beliefs into a supporting and orienting unity called "faith outlook." The individual composes stories of the meaing of life in general and his or her life, in particular.

Faith development conforms to the expectations, values and understandings of the significant groups to which the person belongs. It is a faith that is largely unquestionable. It is at this stage that most students enter college.

5. *Individual-Reflective Faith/Personal Faith.* In this stage of faith, the person must objectify, examine and

make critical choices about the defining elements of identity and faith. Two things occur in this stage; first, an integrating sense of the person which Fowler calls "the executive ego" is developed. This is distinguished from the roles one assumes. Second, an objectification and critical choosing of one's beliefs, values and commitments now assumes a systemic unity within the individual.

Sweeney describes this stage as a desire to take personal responsibility for the beliefs and values held and lived by. The understanding of God is now shaped by personal life experiences. Former beliefs are examined and may be altered, renewed, deepened, or if found faulty, discarded altogether. This is the stage of faith for most young adults.

6. *Conjunctive Faith/Mystical Faith.* This stage of faith occurs in mid-life or beyond. Fowler believes it involves handling the contradictions, polarities and paradoxes of life through integration of elements within the self. Conjunctive faith embraces deep commitments with openness to the truths of other traditions. People with conjunctive faith are not dogmatic, single-minded zealots. Instead, they have the humility that knows the grasp of ultimate truth in any tradition needs continual correction and challenge.

Sweeney describes this as the experience of God dwelling within us. This sense of the inner presence of God makes one aware that God dwells in others. Interfaith dialogue becomes an opportunity for new understanding. Mystical faith also lessens one's reliance upon the limited authority of human groups.

7. *Universalizing Faith/Sacrificial Faith.* For Fowler this last stage of faith development is a process of completion. The individual has "decentered" the valuing process to such an extent that he/she participates in the valuing acts of the creator. Such persons value other beings because of their oneness in the love of the creator for his creatures rather than from the standpoint of their own personal vulnerability and anxiety. This involves a powerful emptying of self. Examples of persons in this stage of faith are Ghandi and Jesus. The fruit of such persons' lives is a total and pervasive response to the radical love of God in love and trust.

Sweeney would describe this stage as the "radical and consistent commitment to the doing of God's will which is uncompromised by concern for personal status or security." The saints testify to the potential of this stage of faith. Archbishop Romero and Thomas More are good examples.

Fowler believes that the movement from primal faith to conjunctive faith is a natural process and probably the end point to faith development for most people. Universal faith would appear to demand initiatives above and beyond us. He would call these initiatives "grace." In the Catholic tradition, to the contrary, we believe faith is always a gift of God, and God calls us in faith "to live life to the fullest." While most of us will not reach a stage of universalized or sacrificial faith, the church has placed it before us as the goal of Christian life.

The value of Fowler's work for those in Catholic higher education is that it permits us to address the faith development of *all* students including those who do not share our faith tradition and those who do not have a tradition of Judeo-Christian values. Also, Fowler's work can encourage students to share personal faith development free from dominational parameters, thereby enriching and broadening their own faith as well as assisting them in developing a perspective on the human condition and a sense of solidarity with the human family. Lastly, through sharing faith reflections together, students may come to recognize that the face of transcendence has many forms, and this recognition can deepen their own faith life.

On the other hand, one needs to recognize the limitations of Fowler's model. It is a secular model of faith development based on human development. Our Catholic faith tradition, while committed to the fullest development of the human person, mandates a relationship to God and his son Jesus and to a community of believers. Our faith tradition fosters a commitment to the renewal of the world and offers a belief system as well as liturgical and sacramental rituals to support this commitment. I believe it is essential that we transmit the values of this tradition and its gifts as we assist the student to search for the meaning of life. In some ways this relates to the role of evangelization on campus, but that is too complex an issue to discuss in this paper.

### *THE ROLE OF THE ACADEMY IN FAITH DEVELOPMENT*

For respondents to the ACCU survey on student life, faith development is seen primarily as a responsibility of campus ministry. I disagree with this perception; thus, I will conclude with some personal suggestions as to ways the entire academic community can assume responsibility for students' faith development. It is the responsibility of all.

University administrators share responsibility for students' faith development. A major opportunity lies in our modeling behaviors that are associated with a person with an adult faith. This means that in encounters and communications between administrators and students, as well as between administrators and faculty, we acknowledge the values which claim us, the images of power which sustain us, and the master stories by which we respond to the events of our lives.

Another opportunity for fostering faith development in students lies in our selection of faculty and administrators. How do new individuals describe their responsibility to the academic/faith community? An older Jesuit, early in my career, gave me two ques-

tions to ask of every faculty recruit: "If you come here, what do you want to do for the university? What would you like the university to do for you?" The applicant's response, he suggested, will help the administrator to choose wisely if faith development in students is a goal.

Once new faculty are chosen, they should be acquainted with the faith tradition of the institution. This is the role of the president, not campus ministry! New faculty should be invited to share with the sponsoring religious group in a discussion of the values and mission of the institution. Opportunities for each faculty member's personal formation should be offered, and mentoring students in faith development should be encouraged.

A second major opportunity for faith development in students lies in faculty student relationships. Faculty assume responsibility for faith development in their students in two ways: by their teaching and through mentoring. If we return to Fowler's description of the young adult's stage of personal faith, we recognize that students are searching for meaning and are dependent upon adults for formation and guidance. Parks says that for the student at this stage of faith development, "every professor is potentially a spiritual guide and every syllabus a profession of faith."[14] Most faculty would be embarrassed by such a description because they see themselves as teachers/researchers, presenting knowledge in a neutral value stance from the perspective of objective reality. Parks sees this view of teaching as a cop-out and speaks strongly about the lack of faculty initiative in serving as adult faith models to students. She says:

> . . . the tenets of modern scholarship have led to the mutiny of the professorship, the impoverishments of the vocation of higher education, and the abandonment of the young adult searching for a fitting orientation of ultimate reality—a faith. The young adult has no guide; the professor has become a mere technician of knowledge; higher education can articulate no orienting vision, and discrete and isolated academic discipline, therefore, discloses only limited aspects of truth.[15]

Cahn, while not addressing faith development directly, speaks to the ethics of quality and commitment in faculty. He believes that faculty who fail in discharging their duties affect the moral values of students.[16]

A third area of faith development lies in the congruence between the explicit policies of an institution as expressed in the mission statement and the reality students experience on campus.

An excellent discussion of the role of policies in the value development of students is found in Astin's "Moral Messages of the University."[17] He discusses the dissonance and the implicit values that determine the structure of curriculum and programs, faculty hiring and promotion, testing and grading procedures, and the selection of administrators and trustees and, in effect, admonishes us not to listen to what they say but to see what they do.

Student services and campus ministry are the last two areas involved in the faith development of students. The student services approach is more naturalistic, focusing on holistic human development while campus ministry approaches the issue directly. The ACCU Student Life Questionnaire indicates that leadership development and alcohol awareness programs are the most frequently attended of those offered by student services while programs related to human sexuality, racism, suicide, sexism, and value development are least attended. I am afraid students anticipate that some of these programs will provide the "party line," not addressing the painful needs and conflicts young adults face. Yet, it is in these areas that the universal dilemmas of the human condition are addressed. Methods for enhancing student participation should be sought. As a nurse, I have always contended that many of the moral issues related to human sexuality and justice could be addressed under the auspices of health, provided that appropriate faculty could be found.

Lastly, responsibility for faith development lies within campus ministry. Services offered by campus ministry are varied, but perhaps one of the most important is providing excellent liturgies and preparing students to participate in them.

Opportunities for spontaneous direct contact with ministers should be encouraged. These may lead to spiritual formation and counseling. Some universities use graduate clerical or religious studies students as residence directors. Others open campus ministry offices in the main academic buildings, residences, and dining rooms in order to facilitate student-minister contact.

The main thrust should be the "availability" of campus ministry personnel to students. From my own experience, I recognize that many students will seek assistance from campus ministry more easily than from the counseling center. These contacts can last for life, even if an eventual referral is made to the counseling center.

## *CONCLUSION*

The faith development of all students is a responsibility for Catholic colleges and universities, and Fowler's schema is a useful guide for helping students achieve faith that will give meaning to their lives. The responsibility for faith development is the responsibility of administrators, policies, curriculum, faculty, student services and campus ministry. The mission of Catholic education, to forge a unity between faith and culture, cannot be achieved without fostering the pro-

cess of faith development within the student.

Fowler, in describing the adult vocation, states, "Christianly speaking, then, the human calling—the human vocation—is to partnership with God in God's work in the world."[18] It is up to all of us to help our students find that vocation.

## NOTES

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# SELF-ESTEEM: THE FOUNDATION FOR GROWTH

Joan E. Bristol and Jane Nowak

The results of the questionnaire sponsored by the ACCU Task Force on Student Life reaffirm the many challenges and concerns of college presidents, faculty, staff and students over the last several years.

The survey clearly demonstrates that all segments of our college communities are very much aware of the complex issues that must be addressed if we are to provide an effective learning experience for our students. These include alcohol and drug abuse, racism, sexuality, suicide, the development of values and leadership, respect for diversity, and religious orientation.

The moderate or low effectiveness ratings given to many of our programs and services that deal with these difficult issues and other concerns of our student populations must cause us to reflect on our endeavors and to examine the delivery of programs as well as program goals and expected outcomes.

If we are aware and concerned about the issues, if we are providing services and programs and a supportive and caring community environment, but still not achieving our goals, the question then becomes, "what are we missing?"

It is often the case that the most difficult question can have a simple and maybe obvious answer. Because the very foundation of all persons' abilities to become all they are apable of being is a well developed sense of self, the answer to "what are we missing?" might be found in the basics of improved development of self-esteem among our student populations.

The idea that a student's self-esteem has an impact on his or her participation and success in college seems to be an obvious one. Self-esteem encompasses an individual's evaluation of self-worth and personal effectiveness. It is the foundation for everything we think, say, do, feel, value, and desire (Branden, 1969; Sanford and Donovan, 1984). To say that enhancing self-esteem is a goal which is implicit in all that we do with students may be accurate, but it is simply not enough. Unless we go beyond the surface to consider exactly what enhancing self-esteem means when dealing with an increasingly diverse student population, valuable opportunities for meaningful impact will be missed.

In the days when a college's student body was relatively homogenous and made up of predominantly middle to upper income, white, 18 to 21 year old males, educators had the luxury of assuming their students had at least a certain amount of common experience and shared values and expectations. Contrast that profile to today when our students are increasingly older, female, racially and culturally diverse, and from varied socioeconomic levels. Regardless of background, our students have had personal experiences which range from the extremely sheltered to the amazingly seasoned. Threads of common experience, shared values, and expectations from life cannot be assumed.

The external diversity of our students' life experiences forces us to realize that they have been subject to a broad spectrum of influences affecting the development of their self-esteem. Not everyone in this society gets a positive message about how valuable their parents or society consider them or their educational achievements. Similarly, not everyone has the opportunity to participate as children or teenagers in a variety of activities which foster self-learning and skill development. Even the quality of formal education varies greatly for different segments of the population, creating the likelihood that various groups of children will develop different awarenesses of themselves relative to educational interest and success.

Examples of the types of experiences that shape our students' encounters with who they are include gender stereotyping. Gender plays a large part in defining the messages heard by individuals regarding how they should behave and what they should become. If a female defines her ideal self and judges the worth of her perceived self to conform to those feminine stereotypes that are limiting, her self will be constricted, and she will in fact aspire to traits which society devalues in most work and professional settings (Sanford and Donovan, 1984). If she chooses a nontraditional path, she will find that she has more than one role in the

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same setting: that of student or worker, and that of female. While taking action in one role, she may be generating responses from those who perceive her in another role (David, 1979). This role conflict creates an ambiguity for the woman who finds that there is no correct way carved out for her to act (David, 1979; Epstein, 1981, 1983; Kantor, 1977). This dynamic creates a formidable challenge to the development and maintenance of a sense of personal efficacy and worth among our female students.

Gilligan (1982) illustrates how boys and girls develop different approaches to understanding moral issues and thinking about conflict and choice. Boys are more likely to develop a strong sense of themselves as individuals, but a weaker sense of their connection to others. The opposite is likely for girls. Even the ways in which males and females are thought to perceive and evaluate knowledge differs, affecting their self-concept, their interactions with others, and their sense of control over their lives (Belenky, Clinchy, Goldgerger, and Tarule, 1986).

Gender is only one example which illustrates that students attending college have interacted with diverse cultural pressures, interpersonal feedback, and ways of understanding the world which affect the development of their sense of self-esteem. Multiply that impact by differences in racial, cultural, socioeconomic, and family experiences and it becomes evident that colleges of today are faced with a very complicated task when explicitly attempting to enhance the self-esteem of their varied constituencies.

### *THE STRUCTURE AND DEVELOPMENT OF SELF-ESTEEM*

Many terms are used almost interchangeably to identify the concept of self-esteem. Self-confidence, self-image, identity, self-concept, and self-respect all refer to the ideas an individual has about self. This idea or feeling of self referred to as self-esteem is a global sense about oneself, rather than a specific judgment of performance or ability in a particular area. Self-esteem is defined as the overall value one places on oneself, which is made up of two interrelated aspects: a sense of personal efficacy, and a sense of personal worth (Branden, 1969).

Personal efficacy is the sense that the way one goes about operating in the world is effective. It is a judgment about the method one uses to assess reality and make decisions. According to Branden (1969), a sense of personal efficacy means having confidence that one's mind is a reliable tool, as well as accepting the responsibility to use awareness, thought and reason to the fullest extent of one's ability. Personal worth refers to how much one approves of oneself. It is the measure of how one stacks up according to the standards which have been internalized as important.

Individuals learn about who they are, and about who they should be, by hearing what others say about them and experiencing how others treat them. The earliest influences occur in childhood as a result of interactions with parents and family members. These interactions result in internalized feelings and establish patterns which may last a lifetime. Experiences in school, work, and significant relationships continue throughout life to shape the ideas that are internalized about self. Messages about who one should be are received through neighborhood and cultural norms as well as through media representation.

The accumulated effects of all of these sources of input on an individual's sense of self are rarely conscious. Likewise, the choices the individual makes about what to accept or reject about self from this input is seldom conscious or verbalized. However, the result is that the wider the gap between what is the perceived self and what is the ideal self, the greater will be the deficit in self-esteem (Sanford and Donovan, 1984).

Branden (1969) describes three basic conditions of self-esteem. First is the will to understand, which requires an active effort to think about the things of which one becomes aware. Consider the case of a child living in an incomprehensible or threatening environment. As long as that child continues to struggle to understand his or her perceptions he or she will preserve self-esteem. The child who gives up trying to understand or interprets the lack of understanding as a negative reflection on himself or herself loses self-esteem. The second basic condition is cognitive self-assertiveness, which involves using one's mind to distinguish between knowledge and feelings, and to integrate both into a set of values which can be used to direct actions. To be carried along by unexamined feelings erodes one's sense of control and therefore one's self-esteem. The third condition of self-esteem is the will to efficacy. This means that a person must choose to preserve self-confidence, rather than give up on the expectation that it is possible and become resigned to a sense of impotence or fear.

Sanford and Donovan (1984) propose that self-esteem is based on a solid foundation when a person is able to acquire a sense of significance, or unconditional worth regardless of behavior or mistakes; competence, or mastery in the world; connectedness to others balanced by separateness from those persons; realism about self and the world; and a coherent set of ethics and values.

### *THE DEVELOPMENTAL TASKS OF COLLEGE STUDENTS*

During the 1960s and 1970s developmental theorists such as Chickering (1969), Kohlberg (1969), and Perry (1970) taught us that there are certain predictable

issues and tasks of importance to the growth of students during the college years. Chickering (1969) outlined seven dimensions: achieving intellectual, physical, and interpersonal competence; managing emotions; becoming autonomous; establishing identity; building interpersonal relationships; clarifying purpose; and developing integrity.

In a later interview, Chickering stated that if he were to review his earlier works, he would broaden his concepts to encompass the increase in minority and adult students entering college (Thomas and Chickering, 1984). He recognized that these changes in demographics create, for higher education, the problem of learning how to respond to a wider range of individual differences. As a result, he would expand his competency vector to deal more with the area of "sense of competence" as being particularly important for women and racial minorities entering college. He would recognize that greater variability of cultural norms and alternative behaviors make his vector of managing emotions a more complex task. He would shift the emphasis of his autonomy vector to that of interdependence and recognize that increased pluralism results in more widespread identity issues among all age groupings. Finally, Chickering states that he would develop a chapter to discuss the interaction between ego development and all of his other vectors. He stresses that educators cannot separate the cognitive and affective domains, since intellectual progress is influenced by emotions and affective growth relies on increasing levels of intellectual functioning.

Building on the insights of Swiss psychologist Jean Piaget, Caple (1987) suggests that movement toward change or growth in each developmental task occurs when an individual's cognitive experience is at odds with his or her experience of the environment. The individual will then seek to reorder the environment to fit his or her mode of thinking, or to develop a new mode of thinking to better understand the environment. Such change may be difficult, because it involves engaging in a new way of being or in challenging previously held beliefs.

To the degree that the basic conditions of self-esteem are deficient, the ability to evolve through psychosocial or cognitive developmental tasks may be impeded. For example, if a student has never attained or has already defaulted on his or her will to underrstand, that student's capacity to formulate ideas within any developmental area is eroded by passivity, dependence on others' judgments, or resignation to a feeling of helplessness. If students do not believe that they can or should assert their power to think, judge, and act accordingly, they will be mired in or overwhelmed by feelings.

Students themselves will regulate the points at which they are connected to and challenged by the environment. If those challenges become too threatening, a student will seek equilibrium rather than growth and retreat to safer or fewer connections (Caple, 1987). Even if the level of personal and intellectual challenge within a college experience could be regulated to be relatively equal for all students in the context of their existing abilities, the degree to which any student could rise to meet those challenges would be mediated by his or her overall sense of effectiveness and worth.

## *THE CHALLENGE TO COLLEGES*

It cannot be assumed that all college students have the positive self-esteem which will enable them to actively and consistently pursue intellectual and personal challenge. A more likely scenario is that most students will make progress through a series of stops and starts, limited by constricted expectations of themselves and doubts about their competence. It is expected that they will be engaged in relative degrees of success or stagnation in each of the developmental task areas previously mentioned. While experiences in college will help students develop their sense of self in each of these areas, they can do so only to the extent that each student has enough positive self-esteem to allow himself or herself to get connected to the available growth opportunities.

Educators committed to holistic student development undoubtedly do a good job in helping students develop situation-specific confidence. We encourage them to take on leadership roles, applaud their successes, and help them learn from their failures. We foster interactions between students and administrators or faculty which help students to see themselves as independent and active participants in their own educational process. We help them to appreciate their intellectual competence in both classroom and experiential learning activities. Since it is possible, however, to have situation-specific confidence without having global self-esteem (Sanford & Donovan, 1984), we must ask ourselves some difficult questions about the extent to which our efforts go past specific situations to actually bolster the foundations upon which an individual builds a positive holistic sense of self.

It would seem that a review of our philosophies, policies, and programs is in order to try to ascertain if they work together to help students achieve an integrated, overall positive sense of self, or if they stop short at building situation-specific confidence only. Take the case, for example, of a student who believes that she is unable to comprehend math. We may support her efforts to discover her other capabilities and maximize them in coursework and career directions, while avoiding math as much as possible. Our efforts may in fact help that student to develop competence and confidence in a multitude of activities unrelated to math. But in doing so, have we helped to perpetuate her limited view of herself? Have we encouraged her to give up her will to understand anything related to

math? Have we taught her that it is expedient to give up on the expectation that it is possible for her to attain some understanding about anything which she struggles toward and commits herself to? These efforts offer short-term relief and success, but, in the bigger picture, contribute to a decrease in the student's self-esteem.

The ways by which we encourage and challenge students have an impact on their developing sense of personal efficacy. The labels we place on them, and the goals which we imagine as appropriate for them, have an impact on their sense of worth. To what extent do our programs and policies help students develop their own values about what they think is necessary to become an educated individual? Can we tolerate and encourage multiple visions of what it means to be successful, or do we inadvertently promote the ideas of success which we ourselves value? Do we fall into gender, racial, or cultural stereotypes without even realizing it when we react to students? To the extent that we do, we are giving a limited message about who we think they are and what we think their ideal self might be.

One of the most difficult balances to achieve is how to convey to students that they are valued exactly as they are right now, while, at the same time, offering challenges which they can use to grow personally and academically. What we may convey to students as well-meaning feedback and a helpful point of reference to suggest future growth directions may be perceived by a student with negative self-esteem as another indication of how his or her personal effectiveness is deficient. In addition, the outward evidence which we are able to observe about a student may be a misleading indication of the condition of his or her self-esteem.

For example, let's compare what we know about two hypothetical students, Al and Betty. Both have above average intelligence and get good grades. Al's parents are college educated and, through contact with their friends, he has been exposed to may professional role models while growing up. Betty's parents completed the eighth grade, and the adults she is most familiar with are blue collar workers. Other than her doctor, dentist, and the teachers she had in school, who were all in roles of authority, she doesn't know anyone who is college-educated. Al is socially at ease, very outgoing, and involved in a variety of campus functions. Betty is socially hesitant, introverted, and spends most of her time studying, except for her volunteer job at a local nursing home.

The impression that we form about these two students may lead us to believe that Al is well on his way to getting involved and taking advantage of all of the opportunities for growth available to him at college. We may view Betty as someone who should get involved more and develop her social skills. We may guess that she's experiencing some difficulties about fitting in with the other college students. Our impressions may shape our dealings with each student, leading us to reward Al for his actions and encouraging Betty to take more active social steps.

We still don't know anything about the level of self-esteem of these two students. What if, in fact, Al behaves the way he does because he believes himself to be so inadequate that he has to build a facade to hide behind so others won't feel he is as worthless as he himself believes? If so, our dealings with Al may have encouraged the facade and left him feeling a deeper sense of negative self-esteem. Imagine that Betty is able to accept our encouragement to expand her social skills because she understands she can do that in addition to accepting her introversion as a natural character trait with which she is comfortable. She can feel challenged to increase her social ease because she already feels good about herself as is. For her, the distinction between her personal worth and her behavior is clear. It may be appropriate to encourage all students to seriously challenge their existing notions of achievement, success, and balance for the purpose of helping them develop a sharper image of their own values and personal goals.

In reviewing our campus efforts to enhance students' self-esteem, we would do well to see that they include the foundation elements identified by Sanford and Donovan (1984). Our efforts must be housed within an attitude of unconditional acceptance of students' worth, regardless of behavior or mistakes. We should help them attain competence and a sense of mastery in the world, but we should also give them the cognitive guidelines necessary to understand how they must choose to use their awarenesses, understandings, and thought processes in order to be reliable masters of themselves. We must foster their sense of connectedness to others balanced by separateness from them, while encouraging respect for the benefits derived from differences among people. As responsible educators, we can help our students build a realistic sense of themselves and the world, as well as a set of ethics and values which will serve as a frame of reference for making decisions which will enhance rather than degrade their self-esteem.

To the extent that we can provide these building blocks, we will be mirroring what happens in healthy families from which individuals emerge with positive self-esteem. We will be providing a climate for growth by making it difficult for an individual with negative self-esteem to find his or her self view reinforced through college experiences.

## *CONCLUSION*

The continuing increase of diversity within student bodies and the increase of complex societal issues and concerns affecting students demand that universities and colleges adopt student development models for the entire academic community. These models, howev-

er, must be built on a solid foundation of belief in self for growth or change to take place.

Therefore, a commitment to the development of self-esteem is essential for all members of the institution. It requires the development of a community and an environment where the value and worth of every individual is an important part of one's daily responsibilities and activities. This philosophy should be included in our admission processes, in our orientations, in our campus environments and our classrooms, and in our campus activities, as well as reflected in our college policies. It is this foundation that will enable us to be more effective in enhancing the quality of life on our college campuses.

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# THE ROLE OF THE PRESIDENT IN STUDENT AFFAIRS

Dorothy M. Brown

*In loco parentis* was the order of the day for most of our Catholic institutions until the mid-to-late 1960s when members of religious communities who had previously assumed responsibility for the entire living-learning complex became fewer, and those that remained were subject to the same increasing pressures of academic development, scholarship, and research as their lay counterparts. At the same time, "person development," which we now know to be influenced at least as much by life outside the classroom as within, was turned over to the non-instructional personnel on the college staff. To these sometimes unwitting individuals was handed responsibility for the social, moral, physical, and spiritual development of the students.

These were professional people with respected credentials but not necessarily with credentials in fields related to student development. They became enmeshed in the day-to-day details of student life, viz., the management of complex physical facilities and the handling of students' personal problems that ran the gamut of society's problems — drugs, alcohol, and sexual excess. At the same time faculties generally became more and more detached from student life outside the classroom. Originally seen as mentors, role models, and character builders, faculty began to focus more on the intellectual development of students. Many simply abandoned or never assumed the role of character builder. This shift in emphasis came somewhat later to Catholic colleges than to their secular counterparts and has not come at all to some of the fundamentalist institutions. This perhaps is best described by Knapp:

> The evolving role of the college professor in America has been characterized by a progressive decline of his character developing function along with a strong tendency for the research and the informational functions to part company and form two separate callings.[1]

Consequently, student affairs as a management area (and I include campus ministry in this area) grew by leaps and bounds, frequently without a clear sense of being allied with the mission of the institution. In many cases that mission as related to the development of students outside of the classroom was not well articulated.

Only lately, and not in all institutions, have student services personnel been recognized as fully participating members of the academic community — as professionals whose work is different from the faculty but certainly central to the work of the college.

Where does the Catholic college president fit? The president, in all probability, attempts to articulate to prospective students and their parents the special nature of the college, the concern for the individual, and the values and religious centered programs that flow from the tenets of a sponsoring religious body. The president must make the business of setting specific goals related to value development important for the whole college community — important so that those student service personnel attempting to accomplish such goals are not operating in a vacuum. How do you convince students that such goals are necessary and important when they are coming from a society that is demonstrably less concerned with traditional values of family and religion — from a society that is plagued even in the most rural of areas with substance abuse and personal excess of all kinds?

Some colleges are returning to an *in loco parentis* posture — probably very comfortable on any given Saturday night for the administration, but a posture which flies in the face of all we have come to know about student development in the past two decades.

It is interesting to note that in the most recent edition of *Student Services: A Handbook for the Profession*,[2] the president is the only member of the campus community not listed in the subject index but, rather, is viewed in the text as one who will look for consent from the major academic, financial, and development administrators before giving institutional support for any student affairs organizational plan.

A sorry statement if true! In my opinion the president must serve as the link between and among these areas if the whole mission of the institution is to be accomplished.

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*Dr. Brown is president of Rosemont College.*

The appointment of the chief student affairs officer is one of the most crucial appointments in the institution. That person must be just as effective an advocate for the students as the chief academic officer must be for the faculty. He/she must be able and comfortable in challenging the president, and sometimes the board, on proposed policy and equally as comfortable carrying out policy that is finally set.

Surveys at all levels (Astin 1981, ACCU 1989, Rosemont 1989) indicate that students would like to see more of their presidents — a request that we all struggle with. I am often confounded by student reports of nothing happening on campus when I have been in attendance at student events for three or four consecutive nights or days. The fact is that we must count on the chief student affairs officer to serve as an alter idem in day-to-day communication with students no matter how many functions we are able to attend.

The chief student affairs officer must be able to take pride of ownership in the goals and objectives set for that area. Presidents, no matter how distracted by other constituencies, must remember that the students are the life blood of the institution. Professional reading and meetings should include a fair smattering devoted to developmental topics of student life as well as to security, substance abuse, and financial aid.

It is also important that the president take advantage of the few formal convocations that remain on our campuses and use them as vehicles to articulate the ideals of the institution. Other administrators should be encouraged to follow suit.

Presidents and other administrators of smaller institutions are in a particularly good position to discuss these ideals and the destructive forces that threaten them in informal dialogue with students and draw significant numbers of students into discussions of value development. Then, when the president has to say "no" to a specific proposal, students will be aware that these views have been carefully and fully considered.

In summary, my recommendations to presidents are be visible; be fully committed to integrating student affairs into all areas of the college; seek student input only if it is to be used; give the chief student affairs officer full public approbation and a private forum for open challenge; take advantage of every opportunity to articulate publicly the values of the college; and perhaps essential to accepting these recommendations, relax and enjoy the students.

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FOOTNOTES

1. R. Knapp, "Changing Functions of the College Professor," in *The American College* ed. N. Sanford (New York: Wiley, 1962), 292.

2. Del Worth and G. Hanson & Associates, *Student Services: A Handbook for the Profession*, 2nd ed., (Jossey Bass, San Francisco 1989).

# COMMUNITY SERVICE: A PART OF OUR MISSION

Last year, in order to get a sense of one of the components that has become an increasingly important part of campus life and has attracted significant national interest, we asked ACCU presidents to provide an indication of the kinds and extent of service opportunities provided by their institutions. The response was encouraging and called to mind a paper delivered at the 1982 ACCU annual meeting by Rev. Paul C. Reinert, SJ. In that piece, which we are publishing here, Reinert expressed not only the conviction that service is essential to the teaching/learning mission of colleges and universities but also the suspicion that service opportunities were already in place on many of our campuses. He offered to "wager that without doing anything new most institutions are already much more prolific servants to their communities than is realized."

Clearly, Father Reinert was on to something important: a developing pattern of service opportunities available on campuses of Catholic colleges and universities. Wanting our readers to have a glimpse of what he refers to as the "spectrum of community services for which (our) institutions are already responsible," we asked Jean Wilkowski to help us. A past contributor to *Current Issues in Catholic Higher Education*, Ambassador Wilkowski read our presidents' responses, getting a good feeling for the climate of service opportunities and volunteerism, and wrote the descriptive piece that follows Father Reinert's. It is part of a larger ACCU effort to look at and talk about service—an issue that we will continue to address in the months ahead. *Editor*

# CATHOLIC COLLEGES AND UNIVERSITIES IN SERVICE TO THE COMMUNITY

Paul C. Reinhart, SJ

While this may represent the heretical viewpoint of an educator who has been around far too long, I have come to the conviction that the president of any college or university today can best describe the mission of his or her institution in Biblical terms: my college — my university — comes to serve, not to be served.

Years ago in the early days of my university administration, I would have been much more hesitant to cast an academic institution in the role of a servant. I was very conscious then of the faculty's sincere and legitimate concern that a college or university must always protect its primary goals of teaching ard research, that over-emphasis on service can erode academic quality. After all, a university is not a social service, still less a governmental agency! I used to be worried, too, that students and non-academic personnel might become so involved in social service that learning would be threatened. While these are still legitimate concerns of mine, I have come to a conviction that in a very true sense, service is not just a third distinct subordinate function of an academic community, but in many instances service is so integral and essential to the teaching-learning process itself that the quality of these principal purposes of a college or university can actually suffer unless administrators, faculty and students generally engage in some carefully planned, targeted and controlled forms of community service.

*Father Reinert is chancellor of Saint Louis University.*

In other words, service programs that are integrated with the fundamental goals of a college or university need not lead to control or undue influence from outside individuals or institutions, nor result in some outside force imposing its own economic, political or moral persuasions on the institution. Actually, such carefully monitored service programs can enhance and strengthen immeasurably the quality of teaching and research within the institution. Being at the service of the community need not result in vitiating the teaching-learning process, much less in becoming a slave of the community.

Furthermore, I would argue that if service is the generic mission of any college or university with teaching, learning, and research the specific functions within that generic mission, it should follow, it seems to me, that the service mission ought to be of an even higher level of appropriateness for a *Catholic* college or university. In fact, the most distinctive quality of a Catholic college or university might well be precisely the fact that it takes its mission of Christian service to all members of its community far more seriously than its secular counterparts.

If you would accept, at least theoretically, this rather unusual concept of the role of higher education, I would like to develop some practical applications for a Catholic institution based on the model of St. Paul's description of the people of God as the mystical body of Christ. What would be some practical outcomes of applying the service mission concept to the various constituencies of a college or university's own community and to its relationship with the off-campus surrounding community as well? Let me group these applications of the service concept under the major segments of the academic community: students, faculty, administrative personnel.

### *THE STUDENTS AT THE SERVICE OF THE COMMUNITY*

Years ago when I was teaching a course on Modern Educational Philosophies, I would rant and rave against John Dewey whose theory of "Learning by Doing" was in our view overly pragmatic, anti-intellectual, too worldly. It's still all of that, but there was a large grain of truth in Dewey's thought that I think much of our education, especially in the liberal arts and science, has neglected. In a nutshell, humans learn better if theory and practice can be assimilated more or less simultaneously. It is for this reason that I suggest that the learning experiences of a typical college student can be revolutionized if a serious consistent effort is made to provide an environment in which theory and practice confront him or her at every turn.

Suppose, for example, that the staff of the Campus Ministry Office and of the Office of Student Life or Student Development exercised every ingenuity in getting across to students that what they are learning in class, be it in religious studies, education, history, sociology, chemistry — that new knowledge can and should be applied here and now to strengthen the fabric of the college community, to make the residential halls more truly a home-away-from-home, to test the theories their professors are expounding about what really contributes to the quality of human life and what tends to destroy it. This kind of programmed service approach can lead, for example, to students deciding themselves to improve and decorate their rooms and public spaces in the residence hall, to consequent greater respect for property, more sincere consideration for the needs and concerns of others, and legitimate pride in student accomplishments which serve others. Fraternities, sororities and other student organizations can reach a point where service to others becomes the hallmark of distinction.

But in all of these applications, I think it is very important to keep students aware not just of their own little campus enclave but of the greater community off campus with which they should strive to be identified in the role of servant. The examples of this kind I have seen develop on our campus are numerous. Every day, large groups of students leave the campus after classes, gather up grade school kiddies just home from school, transport them to a neighborhood center, tutor those who are falling behind because of little or no help in their own one-parent or working parents' home, give other groups of very talented boys and girls the added incentive they need to overcome boredom and to develop a vision of what might be possible for them. When college students who are regularly serving in this type of tutorial and counseling environment come back the next day to their classes in scripture, social studies, economics, or communications, I can tell you their desire to learn, to question, to search has to be more acute and realistic than it would have been without this service experience. This is not just a conviction growing out of my own personal observation, it reflects the living testimony of many a graduating senior who has told me: "I learned more through my tutorial experience than any other thing that happened to me here. My experience with these kids changed my whole attitude towards my own life."

Admittedly, it takes a lot of imagination and work to provide and motivate most of the students in a college to become involved in one kind or other of service program, but the demographics of today's society seem to guarantee we will all have unlimited service outlets: thousands of children growing up in inadequate home environments; thousands of elderly who are confined, lonely and dependent; thousands of communities with substandard living conditions; thousands of the poor who cannot afford needed legal and medical services; many who need and want to revive a religious belief that formerly supported them; hundreds of boys and

girls, deserted or abused by parents, who need someone to share with, to show them personal Christian love and concern.

### *THE FACULTY AT THE SERVICE OF THE COMMUNITY*

I suppose that the normal faculty reaction to the notion of being at the service of the community would be: so what's new? What else are we doing but serving the academic community by sharing our knowledge and wisdom with others? Granted the teacher and researcher in our institutions are performing an invaluable service just in preserving, enhancing, and communicating our intellectual tradition; nevertheless, there may be something our faculties should have learned and now overlook, especially from the student movements of the sixties. Clearly, teaching today must be more than information-giving, it must be self-giving. Great teachers share not only what they know but what they are. A college student today typically may be just as interested in learning what makes the chemistry teacher tick as in studying chemistry itself. After asking through the years hundreds of men and women who have been out of college for a long time "for what are you most grateful to your Alma Mater?" always the response centers on one or two teachers who had a great influence on their personal values, one or two men or women, who, as one grad put it, "were the first persons I ever met who were an almost perfect combination of Christian faith, worldly wisdom, and compassionate love."

Self-giving by faculty, therefore, is their service par excellence, but today faculty service must also look beyond the individual student and the classroom. There are so many ways in which a teacher can give students immediate responsibilities for testing their knowledge or theories in the cauldron of life experience. Internships, as required elements of an academic program, need not be confined to the more obvious majors such as business, journalism, engineering, social work, and nursing. With a little imagination, experiential learning programs can be provided for students interested in oral and written communications, history, and literature — even in philosophy and theology! The service aspect of such experiences always has a two-fold result: the student learns better and more, and a service is provided to individuals or institutions that otherwise would not have been available.

Obviously, faculty members can serve the broader community not only indirectly through their students but also directly by placing their knowledge, expertise, and skills at the service of companies, institutions or individuals. Everyone knows such service must be subordinated to the more important service faculty members owe their students and their own professional self-improvement. My experience, though, argues that by and large the teacher who does at least limited service for the broader community tends to be a humbler, more convincing mentor than the one who is reluctant, so to speak, to get his or her hands dirty.

### *THE ADMINISTRATION AND INSTITUTION AT THE SERVICE OF THE COMMUNITY*

In this final section I want to talk about administration in its broadest sense, not only the president and vice presidents but also deans, department chairs, and especially deans of students, campus ministers, financial and student aid officers, registrars, and librarians — all the personnel who have on-going contacts with the students and the faculty. And I want to talk about their attitude towards service both on-campus and off-campus.

Within the college or university community there needs to be a consistent effort to keep the vision of service brightly aglow in all of the complicated inter-office and interpersonal relationships that make up an academic community. One device that has proven useful to us over the years has been to borrow a program which was originally developed by the Ralston Purina Company in St. Louis to improve the morale of every level of that company's personnel. Eventually the program was marketed and adapted to academic institutions. The basic ingredients of this program are: (1) an institutional officer well-trained in interpersonal psychology who gives the major part of his or her time and attention to this program and (2) a continuing program of self-improvement initiated by personnel themselves in each segment of the school, e.g., the registrar's office, the library, and the like. By encouraging personnel to ask themselves "how can we do our job better?" profound changes in total institutional atmosphere and climate can be effected once the various members of the college family become convinced that each one is there to perform a very important service for the benefit of the entire enterprise.

But it is the outward-looking aspect of service on the part of the institution and its administrative personnel that I want to emphasize. I am fully aware that the geographic and demographic relationship of each of our Catholic colleges and universities to its immediate surrounding community differs substantially. No two of our institutions are exactly alike with regard to where they are located in cities: some are in healthy, growing neighborhoods; others are in stagnant or even decaying areas. In spite of all these differences, I would still argue that the president and the staff should be spending much more time than probably is the case trying to determine how their institution can strengthen academic quality and raise the level of teaching and research precisely by providing more service to the immediate surrounding community.

In other words, I am urging every institution to explore the possibility of converting tself into a living laboratory in the service of the community. Given the fact that at least 75% of our graduates will live permanently in one of about 300 metropolitan areas in the United States, we have an opportunity, if not an obligation, to provide such a living laboratory where our students, faculty, and staff can at one and the same time add a new dynamic dimension to their teaching and research and simultaneously provide valuable service to enhance the quality of life in the surrounding community — services that otherwse would be unavailable.

Emphasizing again that a living laboratory concept must differ widely among institutions because of their own demographic situations, let me try to give a few specific examples of the ingredients of this process based on our own experience.

First, I would wager that without doing anything new most institutions are already much more prolific servants to their communities than is realized. To determine this, a detailed stewardship inventory might be made. It can have two components.

*1. Inventory of Service Programs*

Very few colleges and universities have educated their communities to a full understanding of the wide variety of valuable services made available to the citizens, usually at much less expense than if the services were provided by other agencies. For example, does the institution have a complete, up-to-date, widely circulated listing of all the community services made available by each of its schools and departments, by individual faculty and staff personnel? Such services usually include a wide variety of counseling and remedial opportunities, continuing education in many fields, opportunities for spiritual and religious growth, improvement of health, law enforcement, professional evaluations, business counseling, and the like. I venture to say that administrators will be surprised to see the fully delineated spectrum of the community services for which their institutions are already responsible.

*2. Economic Impact Study*

A second ingredient that will round out the present service status of the institution is an economic impact study. The value of such a study varies, of course, in proportion to the size and complexity of the institution, but for larger colleges, and certainly for universities, an economic impact study conducted by a respected outside agency is immensely valuable. We were fortunate to be the subject of such a study by the Ford Foundation in 1979, and the results of that study are still paying huge dividends. The data uncovered, surprising even to ourselves, have genuinely amazed St. Louis business executives and civic leaders on whose good we will obviously depend very heavily. From now on we will never let our community forget that we are performing a huge service by reason of the fact that we are the twelfth largest private employer in the metropolitan area, and adding up all the ways in which the university generates money that filters into the community — tuition, student expenditures, salaries, visitors to conferences, purchasing, etc. Each year it pumps into the economic life of the city 250 million dollars — a quarter of a billion dollar service that otherwise would not be there.

Having documented the fact that the college or university is already a service-oriented institution of major importance to the surrounding community, several steps might be considered that could move the institution into the position of living laboratory.

First, the administration has to be convinced that such an effort is worth the investment of somebody's time and at least a modest amount of money. This investment could be justified on three counts: a living laboratory providing all kinds of mutual services would result in (1) improved teaching; (2) greatly improved learning; and (3) services performed for the community which will inevitably generate increased appreciation and support.

Second, the person responsible for generating the living laboratory process should begin by finding out where the institution is demographically. A detailed study of the area may already have been made by town or city agencies, but frequently they are obsolete and need to be up-dated. Such a study, one in which students and faculty can often participate, should result in such concrete data as these: who lives in each house, who owns the property, what are the businesses, who owns them, what institutions and agencies are located in the area, are there identifiable neighborhood groups and communities, what land and facilities are vacant? To serve the purposes in mind, the area surrounding the institutions must be sufficiently large, varying, I would guess, from a minimum of eight to ten square blocks to a maximum of 30 to 40 square blocks.

Third, the completion of a detailed land use study of the area surrounding a college or university is about as far as one should go as an individual institution. Developing an institutional plan for the rehabilitation or strengthening of the surrounding community is a mistake. One of the most important lessons those of us who have been involved in such efforts have learned is that success is possible only through a grass-roots community effort in which the college or university acts sincerely as one among equals with businesses, other institutions, and residents in the surrounding area, including even such little people as minority renters and small business operators. This means that somehow the institution must enter into organized partnership with all the other segments of the community. I am sure there is no one best way to do this, but in our case, after endless informal meetings in church basements, we gradually formed a not-for-profit corporation, called NewTown/St. Louis, Inc., legally and

financially separate from the university, governed by a board representative of every element of our surrounding community. The university never tries to get out in front; we support this planning, promotional, and monitoring agency by pushing from the rear with both brainpower and a modest amount of money.

Fourth, given this type of community-based organization, the next aim is to develop a plan for accomplishing whatever seems necessary to convert the territory into a community in which are available elements that are necessary for a life of genuine quality: decent, variable, affordable housing; job training and job opportunities; good schools; community, cultural, and recreational facilities; a sense of neighborhood; service-oriented churches; secure and safe public parks and open spaces.

In developing the detailed plan for a living laboratory community, let me caution about some pitfalls to be avoided:

(a) Never proceed until sure that a general climate of trust has been created. No matter where an institution is located, initially there will be some who suspect that it is fundamentally selfish in its objectives, and a lot of time and patience may pass before this suspicion is dissipated.

(b) The doctrinaire "pat" solutions to economic and social problems, sometimes so readily handed out in the classroom, must be fire-tried in the cauldron of real life. Institutions must be prepared for the painful "separation of the men from the boys." The true scientists and philosophers will emerge; the charlatans, of whom I suspect we all have a few, will fall by the wayside.

Fifth, given a community-based organization separate from, but closely aligned to, the institution and given a carefully designed plan for redevelopment or improvement of the surrounding community, about which there is a general consensus, the next step is to promote the actual implementations of the plan, probably sequentially by geographic segments or sub-units, in accordance with contractual agreements based on an organization's fundamental philosophy and principles. As an example, a for-profit company may be engaged to redevelop a portion of the community which is, let us assume, basically residential, but this must be done according to organization guidelines; e.g., (a) no bulldozing — each home must be carefully studied and rehabilitated rather than destroyed if at all possible; (b) no person or family can be evicted. If a home cannot be rehabilitated, affordable, comparable housing must be provided for the family in the area. Such policies will meet with violent opposition at first on the part of developers, but honesty and human concern can prevail, as happened in the case of one developer who told me: "I want to thank you for having taught me that one can be a developer, make a little money, and still be Christian, too." What golden opportunities a living laboratory can provide for a Catholic institution that is genuinely serious about teaching the concrete applications of Christian morality and social justice!

This is a very general and superficial outline of the living laboratory process which may well take as much as ten years to live through. But as each step is initiated, I can promise that new opportunities will be discovered for improving the teaching-learning and research efforts of faculty and student body, no matter what their specialized academic interest might be. At the same time, the institution will grow mightily in stature as a true servant of the community, worthy to be supported not just by the immediate beneficiaries — students and alumni — but by all citizens in the community regardless of whether they are Catholics or graduates. An institution that is enhancing the quality of human life for a whole community can be assured of well-nigh universal support.

# COMMUNITY SERVICE: AN INTEGRAL PART OF THE CATHOLIC ACADEMIC MISSION

Jean M. Wilkowski

Eight years ago in 1982, Rev. Paul C. Reinert, SJ, chancellor of Saint Louis University, advanced what he feared might be regarded as a "heretical viewpoint." He suggested that any college or university — not just those of Catholic persuasion — should be in business principally to serve its community, not to be served. Reinert confessed that as a younger academic he held a different view. Over the years, however, he had become convinced that service is "so integral and essential to the teaching-learning process itself" that the quality of the principal purposes of a college or university (teaching and research) could "actually suffer unless administrators, faculty and students . . . engaged in some carefully planned, targeted and controlled forms of community service."

When Reinert wrote this at the start of the eighties there were a good number of institutions doing precisely what he recommended. In the intervening years the numbers have grown, despite the "me" generation and with limited financing provided largely by the institutions themselves. These service programs could grow to much more significant levels in the nineties since many excellent models are now available. Student motivation and academic leadership are not problems. What's needed are substantial injections of supporting capital from external sources.

Among members of the Association of Catholic Colleges and Universities, at least one-third are proud enough of their community service programs, modest as many of them are, to bring them to public attention since they believe that expanded federal funding will be critical to student community service in the future.

A recent rough sampling of what ACCU members are doing in community service programs today suggests that Reinert's prescription has become more an article of faith than what he feared might be interpreted as heresy. Among the more outstanding service programs in Catholic colleges and universities are those of the Jesuit institutions who posit them on the Ignatian philosophy that "love is deeds, not just words."

Reinert's own Saint Louis University is among these, as are Georgetown University, Xavier University in Ohio, Rockhurst College in Missouri, Fordham University, and Boston College. What they are doing for the poor, hungry, homeless, handicapped, and elderly in their communities is impressive and in many cases a model for others. As Reinert predicted, students, faculty and administrators are all learning in the process.

The big schools in the large metropolitan areas are not alone in basing their community service programs on ethical values and religious conviction. Mercy College in Detroit, for example, explains its concern for the poor as a fundamental in the heritage of the founding Sisters of Mercy and an integral part of the college's mission since its founding in 1924. Volunteerism is said to have become "a way of life" on that campus.

Perhaps the most publicized example of an outstanding community service program (enjoying nationwide, TV coverage every football weekend) is that of the University of Notre Dame. It follows the Reinert model for a "carefully planned, targeted and controlled form of community service."

Under the auspices of the university's Institute for Pastoral and Social Ministry, Notre Dame's Center for Social Concerns is a home and resource for some 26 student service and social action groups and over 1,000 students. The following services are extended in the South Bend area: tutoring, working with the handicapped and senior citizens, visiting jails and nursing homes, and raising the awareness of students on peace and justice issues. Students at the center reflect on their learning experience as volunteers; courses are given in theology which relate to volunteer service and to contemporary moral and ethical issues. Seniors planning their futures meet at the center with recruiters from the Peace Corps and other service organizations. Faculty lead seminars and workshops which analyze value issues in teaching and research.

The Notre Dame Center for Social Concerns opened its doors in 1983. Georgetown's Community Action Coalition began in 1976. Other institutions have begun

*Ambassador Wilkowski, a retired career diplomat, has been conducting research for ACCU on volunteerism and service opportunities at member institutions.*

their community service programs in the last five to ten years and have put in place a variety of quality programs of mutual benefit to town and gown. Community service programs at Catholic colleges and universities generally attract from 10 to 25 percent of student enrollment.

Many schools, like the College of St. Catherine in St. Paul, Minnesota, attract faculty and students to their community service programs through carefully conceived and professionally executed brochures and pamphlets. These explain the objectives of their internship programs as an opportunity to undertake on-site, academically structured learning experiences in work settings related to students' career interests and academic programs. To increase student participation in these programs and at the same time help students reduce their educational indebtedness, St. Catherine's has applied for additional funding from the federal government.

Other colleges, like St. Norbert in Wisconsin, have recently obtained significant federal funding for an innovative program of campus outreach to the community. At St. Norbert, the program involves six to twelve high quality partnerships with community organizations serving the needy, such as a shelter for the homeless, a food pantry, and a hospice. A cooperative education-type program geared toward careers with not-for-profit organizations and human service organizations is also being developed.

This close collaboration with local welfare offices sets the framework for the kind of "living laboratory" Reinert wrote of in urging that students learn more about their communities. After all, he observed, 75 percent of graduates will be living permanently in one of about 300 metropolitan areas in the United States, and they need this urban exposure early in their academic experience.

Trinity College in Vermont is another good example of the kind of careful study, planning and targeting of service programs that Reinert valued.

Two Benedictan institutions in Minnesota, the College of Saint Benedict and Saint John's University, have joined forces in a novel program called Volunteers in Service to Others (VISTO) which "recognizes their joint responsibility to serving neighboring communities." VISTO is composed of volunteers from the two campuses. It offers them opportunities to become sensitive to the needs of others, develop a sense of social responsibility, learn about and interact with persons whose living situation is different from their own, deepen self-understanding, develop a sense of personal competency, and consider and experience a variety of career possibilities. Among other community services, VISTO volunteers work with senior citizens and the developmentally disabled, tutor secondary school children, and visit the sick.

Saint Benedict's and Saint John's have also prepared attractive brochures which advertise needed services to students as well as describe the needs of community organizations with which they have developed contractual or other arrangements. Three other institutions, the University of San Diego, Saint Peter's College in New Jersey, and Boston College have also done noteworthy work in marketing community service needs in ways that appeal to students.

San Diego stresses the team approach to community service in its advertising which carries a prominent statement from its president, "Our young people represent a tremendous reservoir of hope for the future of civilization." The marketing pamphlet argues that student volunteers can make a difference in the lives of others, and these experiences can make a difference in the students' own lives.

This viewpoint is echoed by the College of Saint Elizabeth in New Jersey which describes its community service program as one where students "learn by experience the value to themselves and to society of donating their time, energy and talents to those agencies which work for society."

The University of Santa Clara sees service programs as important for increasing student awareness of social injustice.

Community service is required of candidates for social work degrees by Avila College in Missouri and by Mount Saint Mary's in Maryland of candidates for its Honors Program. Mercy College of Detroit highlights philanthropy in its history courses, offers a separate course on philanthropy, and draws outside speakers on volunteerism.

Student motivation for community service is often mixed. Obviously, educational debt relief is a strong factor. As indicated, service is a requirement in some courses, even of liberal arts candidates at a few schools. But basic beliefs also figure prominently as motivation, as do family practices, conscience, compassion, adventure and a way to test talents and strengths in untried fields, wanting to be with friends and involved, and a sense of social justice. Some of the results of student involvement are predictable, even those which come as a surprise to students, like the senior who told Reinert, "I learned more through my tutorial experience than any other thing that happened to me here. My experience with these kids changed my whole attitude towards my own life."

In some institutions, like Gannon University in Pennsylvania, the ratio of students to faculty involved in volunteerism (150 to 15-20) is noteworthy. Self-giving by faculty is important, Reinert asserted, but it must go beyond the classroom and test a student's knowledge in the cauldron of life. He called for imaginative, experiential learning programs in a wide range of disciplines.

A good example of this is Boston College which uses community service experiences in teaching theology and philosophy through dialogue on what it means to be human.

Neumann College in Pennsylvania has an interesting arrangement whereby it houses on campus the county offices of community services, making students and faculty immediately aware of local needs for help.

Obviously, these examples are hardly comprehensive for all Catholic colleges and universities; they are merely illustrative of the rich variety of community service programs now in place and serving real needs both on campus and off.

The institutions sampled in the ACCU community service poll study are convinced, as was Reinert, of the general benefits of service programs to teaching and research. As students become involved, their self-worth and sense of accomplishment increase, and they grow personally. Teachers learn how course content can be enriched, their horizons expand, and they gain a greater sense of job satisfaction. Administrators discover the obvious public relations benefits from assisting communities with serious welfare problems. Corporations and foundations take notice. And then there are always the poor and needy. Their lives are brightened with hope.

As these varied benefits converge, they speak to the need for broadened external assistance for educational debt relief in exchange for needed community service and for strengthening the spirit of volunteerism in American society.

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